

UNIVERSITY OF TARTU
Pärnu College
Department of Tourism Studies

Oksana Lopatyuk

**RE-CREATION OF TRADITIONAL SPIRITUAL CONCEPT OF ORIENTAL
TREATMENTS IN THE MODERN WORLD, BASED ON AYURVEDA
TREATMENT EXAMPLE IN CASE OF MILFHEY SPA CENTER**

Master Thesis

Supervisors: Ascencao Mario Passos, PhD
Kai Tomasberg

Pärnu 2014

Recommendation for permission to defend thesis

.....
(Supervisor's signature)

.....
(Co-supervisor's signature)

Permission for public defence of thesis granted on 2014

Head of the Department of Tourism Studies, Pärnu College of the University of Tartu

Heli Müristaja

This Master thesis has been compiled independently. All works by other authors used while compiling the thesis as well as principles and data from literary and other sources have been referred to.

.....
(Applicant's signature)

TABLE OF CONTENTS

INTRODUCTION	4
1. THEORETICAL APPROACH: INTRODUCING AYURVEDA AS THE SCIENCE OF LIFE	6
1.1 Ayurveda definition, its origin and Ayurvedic concepts.....	6
1.2 Specialized training process for Ayurveda treatment	11
1.3 Changes in Ayurvedic concept: modifications, and Western approach.....	14
2. RESEARCH DESIGN, PROCESS AND LIMITATIONS.....	20
3. MILFHEY SPA CENTER CASE	26
3.1 Overview of Milfey Spa Center.....	26
3.1.1. Organization structure of Milfey Spa Center	28
3.1.2. Positioning and unique selling points of Milfey Spa Center	29
3.1.3. Customer mix. Statistical overview of customers in Milfey Spa.....	30
4. RESEARCH FINDINGS AND ANALYSIS DISCUSSION.....	33
4.1 Research findings and analysis	33
5. RECOMMENDATIONS FOR MILFHEY SPA CENTER.....	44
CONCLUSIONS AND IMPLICATIONS	49
Reference Page	51
APPENDICES	55
Appendix 1. In-depth interview questions to the therapist of Ayurveda treatment....	55
SUMMARY IN UKRAINIAN.....	56

INTRODUCTION

The market for various spa and wellness services grows with every day. Nowadays there are a lot of treatments for different purposes created in order to make people's lives easier, healthier and with less stress. Spas and wellness centers all over the world develop particular massages and treatment packages depending on their target market. Some prefer to have basic classical massages, while others are including unique elements in order to attract more clients. Spa field is developing quickly, and even if a simple classical massage includes chocolate instead of oil, it becomes more exotic and attractive for customers. That is why, it is important to keep up with new creative ways for promoting existing spa services and developing new ones.

The topic of Master thesis is "Re-creation of Traditional Spiritual Concept of Oriental Treatments in the Modern World, Based on Ayurveda Treatment Example in Case of Miley Spa Center". The topic was created based on the personal experience of the author, who carried out her internship in Milfey Spa Center situated in the first peninsula of Chalkidiki in Greece. As the Spa Center exists only for four year, there are still many improvements and developments needed for the better performance. That is why the author has decided to cooperate with the Spa in order to help in development of the signature program that would bring more attention to the Spa.

Ayurveda treatment is becoming more popular in wellness centers and spa hotels. The origin of Ayurveda comes from India and this particular treatment is considered to be one of the most complicated as it consists of both spiritual and physical healing of a person. However, many therapists are not well – qualified for this treatment and in many cases do not follow the right way and all steps of the treatment. The reason the author has chosen this topic is to find out how this treatment is applied in case of Milfey Spa Center, to see how professional it is done and to help with re-creation of spirituality in the treatment, which is the most essential part of the treatment.

In order to reach to the aim of the thesis and provide help for the improvement of Ayurvedic treatment in Milfey Spa Center, the author has set the following tasks for the research:

- To provide a theoretical background for Ayurveda treatment, its history and origin;
- To provide a detailed overview of the Milfey Spa Center taking into consideration to organization structure, and customer mix;
- To review changes and modifications of Ayurvedic treatment over time;
- To collect data for the research with the help of interactive introspection approach and in-depth interview;
- To provide recommendations for improvement of Ayurveda treatment in Milfey Spa center.

With the help of additional articles and books the author will present basic information about the history of Ayurveda treatment, its origin and main concepts. The author will explain about the main elements of the treatment and their influence on the whole system of a person. This part will focus the reader's attention on the specialized training for Ayurvedic therapists by presenting some educational places located in India. It will also pay attention on changes that were made in Ayurvedic treatment and its modifications in the Western part of the world.

Master thesis is structured in the following way: Chapter 1 presents with a theoretical background on Ayurvedic treatment, shows the specialized training for it and provides examples for changes and modifications that were done with the development of the treatment. It also resents some reasons for Greek spas to promote more Ayurveda treatment coming from a different culture. In Chapter 2 the author explains the research methodology, the process and some disadvantages of the chosen research method. In Chapter 3 the author is providing a brief overview of the Milfey Spa Center. The research is conducted in case of Milfey Spa Center in order to find out about the professionalism of the therapist, treatment itself and their satisfaction, which is shown in the Chapter 4 about the research findings. The author provides recommendations for improvements of Ayurveda treatment in Milfey Spa Center in Chapter 5 that is followed with conclusions and implications of the research.

1. THEORETICAL APPROACH: INTRODUCING AYURVEDA AS THE SCIENCE OF LIFE

1.1 Ayurveda definition, its origin and Ayurvedic concepts

When one assumes the responsibility for the quality of life, it's the person's choice whether to start shaping a healthy lifestyle or not. Various activities are developed for sustaining a healthy lifestyle, starting from easy fitness programs and finishing with continuous treatments and wellness activity programs. Wellness is the optimal state of health of individuals and groups (WHO, 2013). Wellness tourism has been defined as the sum of all relationships resulting from a journey and residence by people whose main goal is to preserve and promote their health (Mueller & Kaufmann, 2001). Nowadays, an ancient Indian treatment Ayurveda has become one of wellness therapies in so called packages of "Ayurvedic healthy life", while according to the traditions it has always been a mean for restoration and promotion of health as a lifestyle.

Many sources give different views on what Ayurveda treatment means. That is why it is necessary to review several definitions in order to have the complete idea about the treatment. Regarding Lazarus (2000), Ayurveda is an ancient Hindu philosophy of medicine, which means "the science of life". Its theory is based on five basic elements, space, air, fire, water, and earth, which all together determine a person's health. Only by having a complete balance between all elements will lead to healing properties.

According to The Art of Living article (2014), the term for Ayurveda, which was originated in India several thousand years ago, is translated from Sanskrit as knowledge ("veda") of life ("ayur"). Moreover, it is not only a one – time treatment, but is a collection of knowledge of ancient Hindu saints and healers about physical and spiritual health of people. The primary implication of Ayurveda was to promote health.

Considering definitions found in books about Ayurveda treatment, they all come to the idea that Ayurveda is a complicated continuous life-style covering all aspects of human well-being, from breathing to digestion. It is a holistic health system that one, since

starting, has to continue with it throughout the life time. In the Eastern part of the world it is a mode of life. And its purpose is to maximize the lifespan by optimizing a person's health through putting into balance body, mind and spirit. Ayurveda itself puts a great emphasis on health promotion and the prevention of disease rather than immediate healing from it. One needs fully comprehend the whole concept of the treatment and accept it as a life style for the complete healing of body, mind and soul (Hope-Murray, 2013).

Ayurveda has a reach history and its roots are coming from the Eastern part of the world. According to Leavy & Bergel (2003), the exact historical beginning of Ayurveda practices is unknown. The approximate time period that is recognized as the start of Ayurvedic practices ranges from 10,000 to 2,000 B.C. Based on Rioux (2012), Ayurveda is a 5000-year-old system of medical practice originated in India, spread by the Indian diaspora worldwide, and currently is practiced and accessed by Indians and other countries, as part of the renewal of whole systems of medicine and the global integrative medicine movement. Being one of the oldest systems of medicine in the world, many of Ayurvedic practices were done before making any written records. They were handed down by word of mouth. Three ancient books known as the Great Trilogy were written in Sanskrit more than 2,000 years ago and are considered the main texts on Ayurvedic medicine, *Caraka Samhita*, *Sushruta Samhita*, and *Astanga Hridaya*. These texts explain that the five elements found in the cosmic system - earth, water, air, fire, space, have huge effect on our individual system, and in order to have a healthy and happy life, it is important to keep these elements in balance (NCCAM, 2013).

Regarding Lazarus (2000), Ayurveda is considered to be one of the treatments in alternative medicine together with some Native American, Asian and Eastern therapies. It may appear to be interesting that a collection of basic treatments, elements of healthy lifestyle and the right cuisine practiced since ancient times are so powerful and able to bring a person to the balance of his inner and outer world. All concepts together show the holistic approach of the treatment that was always considered by Indians as a lifestyle. For Indians Ayurveda always was and stays a kind of alternative medicine that was used by their culture before the beginning of modern medicine. Such kind of

medicine frequently included meditation, relaxing massages, phytotherapy, aromatherapy, and herbalism in therapies that together were bringing the whole concept of physical and spiritual healing of a person.

An ancient Indian philosophy was put as a base of the treatment to inspire and guide people in the science of living wisely. It was considered to teach humans to live a healthier, happier and more balanced lifestyle. Ayurveda focuses on food, lifestyle, massage, yoga and herbal remedies to positively affect people's health (Pukkaherbs, 2013). Being an ancient philosophy, it emphasizes its primary purpose, which is a balanced lifestyle rather than being a one - time treatment. According to ancient traditions, it uses fragrant oils, spices, and herbs to help the body heal itself without any synthetic medicine. Even though there were made a lot of modifications in this therapy, it was being studied by the National Institutes of Health that Ayurveda still remains very popular in Eastern wellness centers and day spas. Treatment includes basic stages, such as nutrition, herbal medicine, aromatherapy, massage and meditation that are integrated in the medicine, where each of them is explained in detail (Lazarus, 2000).

As National Center for Complementary and Alternative Medicine (2013) states, key concepts of Ayurvedic medicine include universal interconnectedness (among people, their health, and the universe), the body's constitution (*prakriti*), and life forces (*dosha*), which are often compared to the biologic humors of the ancient Greek system. Using these concepts, Ayurvedic physicians prescribe individualized treatments, including compounds of herbs or proprietary ingredients, and diet, exercise, and lifestyle recommendations.

What attracts people to Ayurveda is that it teaches them that health is maintained by the balance of three subtle energies (tridoshas). According to Leavy & Bergel (2003), these energies are called vata, pitta and kapha. They stand for all forms of matter (kapha), the force and direction they move (vata), and the transformations they go through (pitta). So as all life-forms process these qualities, the main purpose of Ayurveda is to bring these forces into harmony in order for them to promote physical, emotional, and spiritual growth. All treatments that are included in the Ayurveda therapy were created to put all

these forces into a harmonious balance. Unfortunately, many spas offer one-time treatments for complete relaxation that are considered to restore the person's balance instead of teaching its traditional purpose and making it as a lifestyle. It is important to review each of subtle energies more in order to understand the whole Ayurvedic model. Traditional Ayurveda followers undergo a complete cleansing program called pancha-karma, which stands for “five cleansing actions” in Sanskrit. It will be clearer how three subtle energies are interrelated with five basic elements of earth after some explanation. Regarding Lazarus (2000),

- kapha is the earth-water constitution, the force in the body responsible for stability and lubrication;
- pitta is the fire-and-water constitution, with its energy responsible for transformation, metabolism, and understanding the sense and emotions;
- vata is the air-and-ether constitution.

For the total healing of body and mind, Ayurveda has to become a lifestyle therapy rather than a one-time visit to one of the treatments from the whole therapy session. And traditional Ayurvedic therapy service in detail will be investigated and designed later in research by showing all traditional steps for healing according to Indian traditional philosophy. An article, written by Jayasundar (2010) talks about the classification in the functional model of Ayurveda.

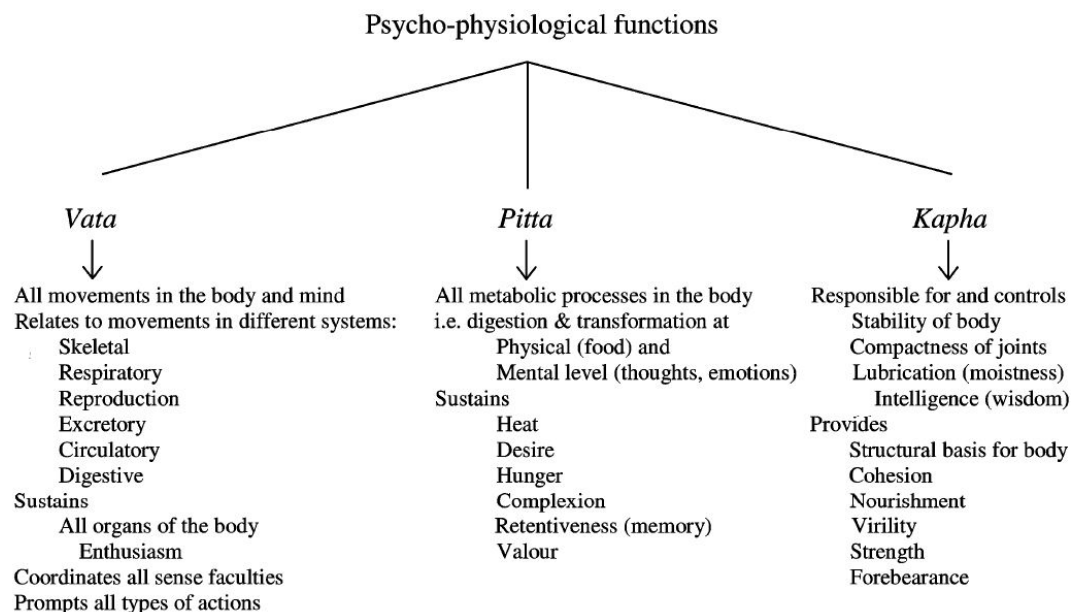


Figure 1. Classification in the functional model of Ayurveda. (Jayasundar, 2010)

Vata, consisting of half air and half ether, is known as the regulator. It moves everything in human's body: all nerve impulses, the movement of food in digestive tract, muscle contractions, heartbeats, etc. Vata's characteristics are lightness, dryness, mobility, subtleness, coolness, roughness, clarity and inconsistency. Vata is associated with the taste of astringency and saltiness. Human thinks clearly, moves easily and is very flexible, when vata is in balance. When it is not in balance, a person might experience cramps, different types of pain and paralysis, tics, fear and anxiety. Because it's so light and subtle, vata is the dosha which most easily goes out of balance. If the person's primary dosha is vata, he/she is considered to grasp things quickly, but also easily forget them. This person is characterized as curious, creative and gets bored quickly (Hope-Murray, 2013).

Pitta dosha is mainly made up of the fire element with a little element of water. It mainly governs enzymes and hormone reactions. Without pitta dosha metabolic processes of a person would stop. Pitta's characteristics are sharp, hot, liquid, strong smelling, slightly oily and spreading. This element is associated with pungent and sour flavours. It promotes proper digestion and assimilation of both the ideas and food a person takes in. It regulates hunger, thirst and body temperature. When pitta dosha is out of balance, a person might experience jaundice, conjunctivitis, fevers and inflammations. If pitta is a primary dosha, a person has sharp intellect and a matching appetite. This kind of person is endowed with passion, enthusiasm and vitality (Hope-Murray, 2013).

Kapha dosha has the elements of water and earth in equal quantities. Kapha keeps a person's joints lubricated, produces cerebrospinal fluid and protects the cells. It makes skin shiny. Kapha's power of cohesion holds the musculature and skeletal systems together. Its characteristics are hard, cloudy, static, slow, heavy, and cold. It is characterized with sweet, sour and salty tastes. If this dosha is out of balance, the person experiences swelling, diabetes, obesity and lassitude. If it is a primary dosha, the person is laid-back and easy going. A person is characterized as capable of hard and heavy

work. However, he/she is naturally a very loving and kind person (Hope-Murray, 2013).

1.2 Specialized training process for Ayurveda treatment

Talking about such a powerful model of healthy lifestyle, it is essential to know that it requires a lot of training work and learning before performing Ayurveda and teaching other people about it. This kind of model needs several years of education about spiritual healing as well as physical one and additional knowledge about both spiritual and physical diseases. Ayurveda therapists should be passionate about what they are doing. Regarding Patwardhan, Gehlot & Singh (2009), there are more than 240 colleges in India offering a graduate-level degree in Ayurveda called Bachelor of Ayurvedic Medicine and Surgery (BAMS). The duration of this course is five and a half years and consists of three professional courses and an internship. Each professional course period consists of three terms, each term with duration of six months (RGUHS, 2005). Students, who receive their Ayurvedic training in India can earn either a bachelor's degree (Bachelor of Ayurvedic Medicine and Surgery, BAMS) or doctoral degree (Doctor of Ayurvedic Medicine and Surgery, DAMS). After graduation, some Ayurvedic practitioners choose to provide services in the United States or other countries. The United States has no national standard for training or certifying Ayurvedic practitioners, although a few states have approved Ayurvedic schools as educational institutions (NIH, 2009).

Mostly Indians are interested in learning the native Indian system of healthcare that is currently used by millions of people in India, Nepal and Sri Lanka for their day-to-day healthcare needs. "Because of the deeply intense spiritual life that Hindus embrace, their spiritual beliefs and practices are an important part of a holistic assessment and intervention plan" (Bhagwan, 2012). That is why it is common for an Ayurvedic practice to have an Indian therapist. Putting their traditions as the base of the Ayurvedic healing, Indians bring the most out of the practice and are considered to be most specialized Ayurvedic practitioners. They understand the healing dimension of Hindu

life and dedicate especially careful attention to physical and psychological health of a person.

According to Valiathan (2009), for this undergraduate degree students usually are chosen with great care and are required to possess a liberal education, which included sacred and secular literature, grammar, logic, philosophy, astronomy, astrology, mathematics, botany and mechanical arts. The selection is made on the basis of physical, mental, intellectual and moral attributes, besides the aptitude for arduous training for several years. During the studies, people learn that Ayurvedic philosophy harmonizes with the psychosocial and spiritual model, upon which social work is predicated as both mind and body dualism. Students also learn that psychological illnesses appear from a wide number of spirits and are treated with the use of amulets, recitation of sacred phrases and performance of rituals. Furthermore, since the mind and body are viewed as inseparable, healing focuses on prescribing herbal medicine, detoxification or dietary nutrition and massage therapy to restore balance (Bhagwan, 2012).

According to Valiathan (2009), in all Indian colleges with Ayurvedic programs the teaching of physicians earlier was done with the help of records of Buddhist literature and ancient traditional practices. As it was mentioned earlier, students for the program were chosen carefully with an obligatory presence of previous education in physics, chemistry and biology. In addition to that it was essential to have a good knowledge of sacred and secular literature, philosophy and botany. The selection was always made on the basis of physical, mental, intellectual and moral attributes, besides the ability for difficult training for several years. Initiation was done during a sacred ritual, which involved the student taking an elaborate oath on the conduct of a physician in training. The academic training consisted of learning by rote all information as well as by free discussions. There were given also practical training for students in order to give them the opportunity to put into practice the knowledge they got. Additionally they had various field trips for herbology studies, preparation of drugs and performance of different medical and surgical procedures. In ancient times, the end of training was determined by the mentor, when the student had to obtain Royal permission to start

practice. Nowadays, it is a fixed period of studies that is structured in the way to cover all information needed for Ayurvedic practice.

In the modern world, colleges with Ayurveda programs still stick to the ancient traditional knowledge about Ayurvedic practices. During the whole process of studies students learn about human body, mind, spirit and all possible ways for the restoration of balance between them, as well as obtaining more knowledge about diseases and their characteristics (Jayasundar, 2010). The importance of the studies is that students are learning about the same diseases as a simple doctor would learn. However, one of the features that make these students different from other medical students, is that they are learning how to heal a person not only physically, but also spiritually in the most natural way.

By Warriar (2008), an example of training of Ayurvedic practitioners was presented at two London-based institutions offering Ayurveda programs at undergraduate and postgraduate levels. The study was done in order to examine the paths that bring students to Ayurveda practices, their motivation for undergoing training, and the ways in which they apply their knowledge of Ayurveda during and after their training period. It had identified that there was a shift in Ayurveda away from practices of the curative medicine to focusing on self-knowledge and self-empowerment as a path to holistic healing. Taking Indian traditions as a base of the practice, the studies were concentrated on mental and spiritual well-being together with physical. Even though the Ayurvedic curriculum transmitted at the educational institutions in London is based largely on the material that is taught at Ayurveda colleges in India, some modifications are still made in the teaching programs. After the completing the program, Ayurvedic practitioner is able to perform treatments as well as being a mentor and teach people about the Ayurvedic lifestyle. According to Cavanagh (2004), as the practitioner is well-educated, in order to perform a treatment, he has to develop a treatment plan. Because such kind of treatments involves spiritual and physical healing, practitioner can involve in the treatment period of the patient people he knows. This helps the patient feel emotionally supported and comforted. Practitioners expect patients to be active participants in their treatment, because many Ayurvedic treatments require changes in diet, lifestyle, and

habits. In general, treatments use several approaches, often more than one at a time. The goals of treatment (NIH, 2013) are to:

1. Eliminate impurities. A process called panchakarma means cleansing. It is concentrated on the digestive tract and the respiratory system. For the digestive tract, cleansing may be done through enemas, fasting, or special diets;
2. Reduce symptoms. The practitioner may suggest various options, including yoga exercises, stretching, breathing exercises, meditation, and lying in the sun. The patient may take herbs (usually several), often with honey, with the intent to improve digestion, reduce fever, and treat diarrhea. Sometimes foods such as lentil beans or special diets are also prescribed. Very small amounts of metal and mineral preparations also may be given, such as gold or iron. Careful control of these materials is intended to protect the patient from harm;
3. Reduce worry and increase harmony in the patient's life. The patient may be advised to seek nurturing and peacefulness through yoga, meditation, exercise, or other techniques;
4. Help eliminate both physical and psychological problems. Vital points therapy and/or massage may be used to reduce pain, lessen fatigue, or improve circulation. Ayurveda proposes that there are 107 "vital points" in the body where life energy is stored, and that these points may be massaged to improve health. Other types of Ayurvedic massage use medicinal oils.

In order to heal a person, practitioners try to help them restore the balance first between soul and body, making it the major cause of all diseases. Only after the complete balance the person feels the healing is working.

1.3 Changes in Ayurvedic concept: modifications, and Western approach

For many cultures alternative therapies like Ayurveda were dominating Western and were more attractive to the people. It was considered that Western medicine is the usual medical approach of curing specific diseases through the use of medicine and therapies based on accredited clinical studies. This method for healing diseases is common for people that like to take lots of medicine instead of checking the condition of their soul.

Eastern medicine, in its turn, has a different approach. It has roots from ancient Asian and Indian philosophies. This kind of medicine is mostly based on the idea that dysfunction or disease appears as a result of the blockage of life-force energy (Warrier, 2008).

Regarding this book written by Leavy and Bergel (2003), Ayurveda is a science, therefore, it is true for all times and places. While Ayurveda treatment has gained a lot of modifications and became more Westernized, traditional Ayurveda science can be considered only as a timely addition to new similar Western treatments that have the same name. It may be thought that even though many spas and wellness centers are offering treatment called Ayurveda that cures the body and spirit, it may not be the traditional treatment, but a one-time treatment visit. The main problem of spas is that many of them take only the main concept of the traditional Ayurveda therapy and apply it to a treatment that is incomplete comparing to Ayurveda therapy or has totally different treatments that do not relate to it at all. Unfortunately, this mistake is seen in many hotel resorts and spas that offer this therapy as a therapy that has lifelong curative properties. Moreover, regarding Leavy (2003), Western citizens have been adopting Ayurvedic concept without recognizing it as a holistic health system and presented it as wellness and prevention treatment to people. That is why, people were aware about it only for its wellness and relaxation purposes. Sadly, still not many people truly believe that they can prevent themselves from diseases with the help of wellness therapies, which are concentrated on restoring the balance between body, spirit and soul.

It is important to notice that the purpose for visits of spas is different for each person. That is why it was essential to find out the reason why people want to buy Ayurveda treatment and why many people prefer treatments that promise fast healing rather than programs related to the change of lifestyle. This problem is discussed in Wahono article (2006), where several reasons are explained about why people choose to visit spa and go for spa vacations specifically. It is mentioned that many people work five-six days per week, and some of them are staying overtime at their workplaces. More people are moving to the industrialized big cities, where their lifestyle totally changes accordingly. They have less time for their families and friends, and moreover, they have no time for

themselves. People put all efforts in making more money, whether they enjoy their workplace or not. The main priorities have changed and people choose luxury lifestyles rather than a healthy normal family lifestyle. Many people choose drinking and eating unhealthy food rather than going to gym, visit a spa or consult about starting a healthy lifestyle in order to prevent themselves from diseases. And because of this lifestyle and lack time for themselves, people decide to have a one-time spa visit buying a treatment that usually promises longevity, restoration of balance, healing of body and spirit, and complete relaxation after two hours. Many people do not take into consideration that for complete relaxation and physical and spiritual healing more effort is needed rather than buying a two-hour spa treatment. They do not assume that they need to change their lifestyle that could healthy co-relate with their work and, in the end, would bring balance in their life.

First of all, let's examine why people choose to go to spa for any kind of treatment. Regarding Lazarus (2000) people decide to visit a spa either for a lifestyle makeover, for help with some health issues or physical problems, for a quick escape from the real world, or for regular relaxation procedures. Depending on their needs and desires, people choose whether it is a one-time visit, or regular attendance of spa or wellness centers for physical and spiritual healing. Nevertheless, they make their decision based on their lifestyle and beliefs. People, which have an active lifestyle and believe in good health condition as a result of restored balance of body and spirit, will likely choose a therapy for two – three weeks in its traditional environment with all needed elements. However, busy people that are focused on their work will choose a treatment with the best sounded description about its curative features for one-two hours. Based on that, spas decide which kind of treatments to offer to different types of people that are coming for various purposes.

However, the world is experiencing a lot of changes and all of them have some impact on our health. And as the civilization progresses and as the disease pattern changes, the medical science also changes. When new diseases appear, people are working on development of the new cure for it. Ayurveda is the system of medicine that was developed in India with a rationale logical foundation and it has survived as an

individual treatment model from ancient times to the present day. The fundamentals on which the Ayurvedic system is based are essentially true for all times and do not change from age to age. These fundamentals are based on human factors on intrinsic causes, not extrinsic causes. Civilization may change, human habits may change, the environment may change but humanity remains the same. Changes in the environment, new modes of living, new avocations, all might contribute to certain modifications of a disease or the appearance of new diseases. However, the reactions to the disease, signs and symptoms would be same or with some during all time. The methods adopted to cure the disease may differ in their form but not in their essential approach (Narayanaswamy, 1981). Another thought for modern modifications of alternative treatments like Ayurveda is that their basic concepts were not re-examined in the light of the better understandings of the human environment. With time treatment was slightly changing according to the environment and the need of society. And since there have been no addition to the ancient traditions, the society started to modernize it itself. By now it is visible that these changes do not fulfill the true purpose of the treatment, and even change it totally. However, changes were made in favor of the majority of the society because it wanted so. Society wants fast cure from the disease and is ready to pay any money for it despite of truthfulness about the curative characteristics. And those, who cannot afford it, change their lifestyle in order to promote health. And these part of the society wins in choosing the right way to be healthy throughout their life (Narayabaswamy, 1981).

Nowadays the number of spas that offer slightly modified Ayurveda treatment is growing, whether it is because of not having enough knowledge about it or because of the desires of society. Regarding Islam (2012), many changes come from the West. Moreover, Western Ayurveda practices became popular because of so called fast curative features that are possible to get during one-two hour treatment rather than to accept it as a lifestyle treatment for body and spirit. Ayurveda has become a Wellness therapy instead of a means to restore health, and affluent people can now buy a package of “Ayurvedic healthy life” without changing their lifestyles. That is why the treatment has become a favorite one among middle class urban people and has turned into fast moving consumer good that is offered as a remedy for diseases that are common among

the, such as obesity, stress, impotence. It also became popular for enhancing body-beauty-health consciousness in a short period of time.

Because of the changes in the demands of the society, Ayurvedic holistic concept was transformed in order to correspond to them. Thanks to that the ancient health model became more modernized and attractive to people (Islam, 2012). Nevertheless, it is still possible to restore the original purpose of Ayurveda treatment, which, hopefully, will be attractive for its day-to-day healing model.

Despite of changes in performance of Ayurveda treatment, its popularity grows fast among many other countries. For example, it is mentioned by Baghel (2014) that many European spas offer Ayurveda treatment that includes several massages, which are done together or separately. Such massages are famous among people that are interested in its healing properties and are aware that massage in one spa may differ from same massage offered by another spa. Nevertheless, it is not known to all clients. Still main features of the treatment attract more and more people in European spas. The author linked her thesis with Greek Spa named Milfey Spa Center, where she was performing her internship placement, in order to find out whether the Spa offers Ayurveda treatment accordingly to Indian traditions or modified relatively to their clients.

One might wonder why such reach on history country like Greece has to adopt some Eastern traditional treatment. Powell (2014) states that Greece has always been famous for its baths for relaxation and rejuvenation, which long time ago athletes used to take for various recovering purposes. Bathing was important to Greeks and was essential part of their daily life. Together with that, Greece is rich with different herbs that are commonly used for healing purposes. Nevertheless, it's hard to point out specific Greek traditions regarding development of spa and wellness field. Because hotels in Greece are focused on clients from all over the world, they are offering a huge variety of services in spa that come from different cultures in order to satisfy the client. That is why, depending on the target market of the hotel and guests' preferences coming from different surveys and feedbacks, each spa creates its own programs with treatments and massages. Such treatment as Ayurveda is popular in Greek spas together with some

other Eastern massages like Thai massage, treatments involving Hammam steam room and baths. Based on that, it might be a good idea for a Greek spa to specialize on traditional Ayurvedic treatment, which is also popular among clients of Milfey Spa Center, which is researched by the author.

Baghel (2014) pointed out some reasons behind the growing interest in Ayurveda treatment in foreign countries like Greece. One of them is a holistic approach that draws attention on the balance of body, mind and spirit. Since Ayurveda promotes itself as a treatment leads to physical and spiritual healing, clients expect to be healed with one – time treatment. Another reason is promotion of Eastern traditions for health and beauty. Because the life span in Eastern countries is bigger and people live longer, it looks very attractive to a client. It is also often said that Ayurveda uses natural resources without any chemicals for healing. All in all, the general picture about Ayurveda appears to be very attractive that catches many clients. In reality, many Greek spas slightly modify Ayurvedic massages according to their target market and do not present it as a holistic lifestyle. Unfortunately, there is only one official college created by Dr. Kostopoulos named as “Holistic Health Foundation” in Athens that is specialized on Ayurvedic medicine.

2. RESEARCH DESIGN, PROCESS AND LIMITATIONS

This part of the research is presenting to the reader research methodology, where the author explains the reason for choosing one particular method, describes what it is and shows in practice how it works. According to Rajasekar, Philominathan and Chinnathambi (2013), research is a logical and systematic search for new and useful information on a particular topic. It is done in order to find solutions to scientific and social problems through objective and systematic analysis. No matter what the topic is, research has to be an active, diligent and systematic process of inquiry in order to discover, interpret or revise facts, events, behaviors and theories. It is done with the help of study, experiment, observation, analysis, comparison and reasoning.

For the following research the author has decided to carry out a qualitative research method as the most suitable for obtaining the best data for the analysis. According to Bailey (2014), qualitative research is a research that uses such methods as participant observation or case studies which result in a narrative, descriptive account of a setting or practice. Qualitative research may include in-depth interviews and group-moderation techniques; case studies with observations; researchers, who offer expertise and knowledge to cover the procedures they use and the interpretations they derive in order to create particular objectives to answer ‘why?’ and ‘how?’ questions.

The author has chosen to use an interactive introspective research strategy with use of interview techniques as one of the qualitative research methods. However, in order to create a fully understandable picture of the research, together with introspection the author have done in-depth interview with the therapist of Milfey Spa Center about Ayurveda treatment in their spa and included questionnaire distributed to Spa Center’s customers. Introspective research technique is considered to be a highly controversial research technique, however, is an interesting new approach for conducting a research related to consumer’s perception of a particular service. According to the definition of Brown and Reid (1997), introspection is the examination of one's own mental and emotional processes. There are three commonly used forms of introspection, such as subjective personal introspection, guided introspection and interactive introspection.

Subjective personal introspection is the one done only by a researcher, where the researcher becomes the subject and compiles the data set. He/she is reflecting on and analyzing his or her personal experiences relating to the topic under investigation and bringing them together in the form of an autobiographical essay. Guided introspection involves participants that are asked by the researcher to introspect on a particular topic. Interactive introspection, in its turn, includes both participants and the researcher interacting, where the researcher at the same time can help participants to introspect regarding Shankar (2000).

Every visitor of spa creates his own experience and impressions about services. Therefore, it is important to mention that it is incorrect to say that everyone is equally impressed or feels the same way about massage or any other treatment in spa. That is why, introspective research method is useful as it reveals the true emotions, feelings and impressions of the person. There are many required qualitative, naturalistic, interpretive methods such as ethnography, phenomenology, grounded theory, hermeneutics, conceptual description, ethno methodology, thematic analysis and constructivism according to Goulding (1989). Each of them has their own idea and strategies, but the researcher is always free to choose the one that may bring the most outcome of it for the study. The author has chosen particularly this type of research method because it is considered to be the most qualitative method, which uses researcher's involvement as an instrument.

Introspective studies challenge a traditional way to conduct a research. Using introspective approach based on a number of related methodologies allows a researcher to provide thorough investigation about impressions participants have during Ayurveda treatment, their emotions during the process and feelings after its completion. In the following research introspection is taken as an enlargement of the field of attention and contact with re-enacted experience, rather than looking within, which might be another definition of the approach (Bitbol, 2013).

Introspection approach involves the presentation of verbal data about participants' own experiences. It is the process of tracking, experiencing, and reflecting on one's own

thoughts, mental images, feelings, sensations, and behaviors. It is an understanding of how the participant feels and why he feels this way at this particular moment. The major advantage of the introspection approach is the power of mindful self-observation. The researcher as introspector in the study is directly observing internal states of the participants in it, as Gould states (1995). Moreover, the researcher is also participating in the study and will provide help for other participants to introspect. The problem of the particular topic investigated by the author is unprofessional or partly professional implementation of Ayurveda treatment in spas and wellness centers. Many spas, especially oriental ones, claim that they have very professional Ayurveda treatment that has healing features. In many cases such treatments are done by therapists that have not completed the particular training courses for it and may not even know the right way of doing it. Moreover, such kind of unprofessional attitude can make a person, which expects to be healed spiritually and physically, feel even worse. The research issue is mainly focused on the assumption whether modern spas perform Ayurveda treatment professionally, partly or unprofessionally, and find out if spas connect both physical and spiritual healing particularly in Ayurveda treatment they offer. With the help of the thesis research the author wants to raise awareness about this problem and to give possible suggestions for solving it. Milfey Spa Center is a good place for conducting a research as it offers Ayurveda full body treatment. It presents a great opportunity to study if therapists are following the traditional Indian way of performing Ayurveda or not.

According to Bitbol's research (2013), introspection challenges the traditional way of conduction researches. However, it does not mean that such kind of researches is not effective. Moreover, introspective approach is more focused on personal experience, emotions and impressions that are able to show the real attitude of participants toward the research. Introspective research has some objections for the research outcome and for the process itself. It was told by Bitbol (2013) that this approach is concentrated more on judgments, beliefs and rationalizations that are connected to some past cognitive processes. Part experience, in its turn, might be partly forgotten or distorted from the true feelings the participant had in past experiencing some service. Nevertheless, such statement can also be applied for the surveys, questionnaires or other

research methods applied, as people tend to forget or miss something while filling them out.

Another objection is that during the process it is impossible to observe one's own experience. If one of the participants is introspecting, he/she is recalling what happened in the past. Therefore, the researcher can only rely on the participant's experience, feelings and emotions. In favor of introspection, this objection might be applicable for different surveys or questionnaires, as the researcher can as well rely only on the true answer of the participant. It might be also strange that for the introspective research the researcher can take part in introspection and be a participant in its own research. In this way the research becomes very subjective as its only the researcher's observation of the service and his/her emotions, feelings and impressions are exposed (Corallo, Sackur, 2008). That is why, for finding more different points of view, the author has chosen to make an interactive introspective research, where both the researcher and participants take part in the research. In this way, the researcher can participate in the research by giving his opinion, and might help other participants to introspect.

For the study, the author conducted the introspective research, which took place in Greece from 1st of June 2013 till 31st of August 2013 in Milfey Spa Center. There were three participants in total, two customers at the age of eighteen and forty four and the author at the age of twenty three. Thus, three participants were taken specifically to show similarities and differences in perception of modern Ayurveda treatment depending on the difference in age. The participants were chosen randomly according to the age as the researcher had identified the need of one participant for each of three different age groups, which were from 16 to 21, from 22 to 40 and from 41 and older. All participants were taking part in a retrospection, which is a part of introspective process of remembering (Gould, 1995). All emotions and feeling were recorded right away after the treatment, which were asked by the author directly. After each participant had Ayurveda treatment, the author conducted an interview with each of them asking to introspect about the treatment. Interviews were done in Spa, however, because of the possibility to miss something, the author had established an agreement with participants about contacting them later via email with more questions if needed. The author was

recording the answers of the participants after the treatment and was taking notes same time with her ideas and thoughts. Such kind of research technique could have some impact on the overall experience of having a spa treatment as participants always had to make some notes, whether in their mind or written down about everything that was happening in order to record every single mood and reaction on the process. However, it is considered to be more useful as some emotions, thoughts and feelings might be lost or forgotten if recorded after the treatment. Together with recording all thoughts and ideas during the treatment, participants were asked to recall some feelings and thoughts after the treatment.

As it was mentioned earlier in this chapter, the author has decided to support introspective research findings with some additional techniques such as in-depth interview with the therapist of Ayurveda in Milfey Spa Center. Because the sample of the introspective research method is quite small, an interview with the therapist will identify the professionalism and training of the treatment done in Milfey Spa Center.

According to Boyce and Neale (2006), in-depth interview is a qualitative research technique that involves conducting intensive individual interviews with a small number of respondents to explore their perspectives on a particular idea, program, or situation. The in-depth interview was carried out by the author with the therapist of Ayurvedic treatment at Milfey Spa Center. The interview questions asked are presented in Appendix 1. The main purpose of the interview was to find out the education of the therapist, her training period and location, her performance of the treatment particularly in Milfey Spa and her thoughts and ideas about improvements of Ayurveda treatment in Spa. The interview took place via Skype conversation and lasted for one hours, while all answers were transcribed. Results of the interview and its analysis will be presented in the following chapter together with all research findings.

In the following chapter the author presents the overview of the Milfey Spa Center, which is taken as a case for this study. As it was mentioned earlier, many Greek spas are popular among their clients for interesting catchy services they offer and Ayurveda treatment is among them. Milfey Spa Center is one of spas, which also offers Ayurveda

treatment to its clients. Therefore, the author's main purpose of the study was to make a research on the professionalism of the treatment in Milfey Spa, on whether the treatment is modified or done in a traditional way, and come up with recommendations for making it more traditional and more attractive to clients.

3. MILFHEY SPA CENTER CASE

3.1 Overview of Milfey Spa Center

In the following chapter the author is presenting the case of Milfey Spa Center, by providing an overview of the main characteristics, organizational structure, target group, and micro and macro environments based on the observations that were carried out at the hotel.

Milfey Spa Centre is located on the first peninsula of Chalkidiki in Greece. It is considered to be one of the facilities of Kassandra Palace hotel. The spa center is renting out the area that the hotel offers, and does not operate directly from the hotel. Milfey Spa Center itself exists for four years since 2009. However, this is the first year that Milfey Spa is working with Kassandra Palace hotel. Spa centre encourages customers to experience a complete reincarnation and recreation holidays in Greece. It has a gym, indoor pool, sauna, Hammam, Jacuzzi, hairdresser salon, and five treatment rooms. Together with that, there is a perfume collection located in the reception area that consists of 600 bottles. Milfey Spa Centre is one of three centers owned by one owner that are located in other hotels on the first peninsula of Chalkidiki (Istion Club Hotel and Aegean Melathon). All three spa centers differ from each other and provide slightly different services for the clients. Milfey Spa center in Kassandra Palace is offering several body treatments, facial treatments, and complex treatments for its clients, as well as free entrance to spa facilities (sauna, hammam, indoor pool, Jacuzzi and gym) for all hotel guests that come with All-Inclusive packages. However, Milfey Spa Centre does not offer complete spa packages since spa itself is small and is not a primary reason for clients to have a holiday particularly in this hotel.

Milfey spa center offers its customers a variety of treatments for different purposes, including relaxation, detoxication, release of muscle pain, weight loss, and some skin problems. All facial and body treatments are done with Thalion cosmetics, professional natural French cosmetics that consist of different seaweeds. Such cosmetics is hypoallergenic and suits for any type of skin. Milfey spa also sells Thalion cosmetics

from the reception desk in order to help its clients to maintain results of treatments. The spa offers a free entrance for each guest (both All-inclusive and half-board) to its gym with the most modern facilities for training. One of the spa therapists has presented its personal recommendation list of training programs specifically for the weight loss.

Talking about mission and vision of Milfey Spa Center, it has not been developed yet. However, some ideas were given for both of the statements in order to design them by the beginning of 2014. Currently management proposes to have mission statement like this: Milfey Spa Center is a place for comfort, peace and relaxation, a place that helps you to escape from everyday fuss and enjoy our high standard services with well-qualified staff. As its vision, the spa center is also working on it. Based on the management's comments, spa center's vision may sound like this: To become a well-known spa center in Greece that provides an extraordinary experience of relaxation for its clients with the most natural hypoallergenic cosmetics.

As Milfey Spa Center exists for four years so far, its management is planning a lot of changes by the beginning of the summer season in 2014. The spa center's strategic aims are following:

- To become a well-known spa center all over Greece;
- To improve facilities of spa center in Kassandra Palace Hotel;
- To create an official website of Milfey Spa Center;
- To develop a special spa packages for holiday guests for spa centers' program in all three hotels as well as expanding treatments for wellness and medical purposes.

Although Milfey Spa is working now for four years, it still does not have a separate official website, where it could have all information on all three centers, their variety of treatments and prices. It is one of the main aims for the center in the nearest future to create an official center that would provide more information needed about the spa. One more aim is to improve facilities of the last spa center opened in Kassandra Palace Hotel in terms of improving the condition of treatment rooms as well as creation of spa packages for guests that are staying for longer than a week for a holiday. It is very important to create spa packages and expand the variety of treatments in spa in order to

attract more customers to the spa center of the hotel, which is why, those are the main aims of the spa to accomplish for the nearest future.

3.1.1. Organization structure of Milfey Spa Center

Comparing to Milfey spa centers in other hotels, spa center in Kassandra Palace is the smallest one. In Istion Club there are 16 employees, in Aegean Melathon spa there are 10 and Kassandra Palace spa has only 8 employees excluding the manager and the owner of Milfey spas.

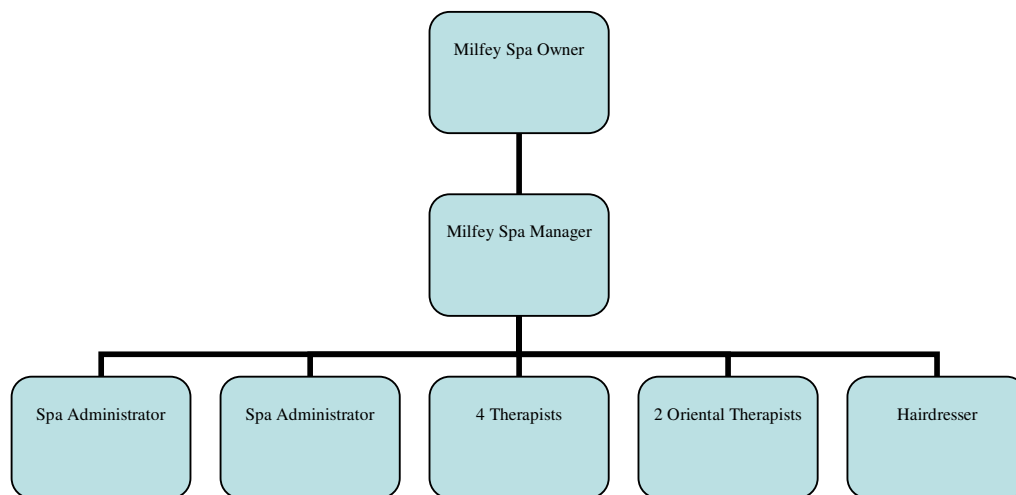


Figure 2. Administration structure of Milfey Spa Center in Kassandra Palace

Talking specifically about the spa center in Kassandra Palace, there are 2 administrators and 6 therapists, 2 of which are oriental treatment therapists who are visiting workers depending on the popularity of these kinds of treatments.

The manager supervises all three spa centers and deals with all marketing campaigns and sales as well as with the development of new treatments with the help of therapists. As bigger spa centers are more loaded with work, when manager is helping with other spas, spa in Milfey Spa Center is usually managed by two administrators. Administrators are in charge of assistance and support of all staff members in daily activities, taking records and monitoring all sales, costs and profits of the spa, taking part in marketing and promotion activities, providing relevant information about spa facilities and available services, responding to guests inquires, greeting and attending

clients, and cooperating with the main reception of the hotel. The owner, in his turn, has a direct contact with the manager and administrators of each spa, however, the owner also from time to time visits every spa to make sure all employees carry out their responsibilities and all clients are satisfied.

3.1.2. Positioning and unique selling points of Milfey Spa Center

According to the online business dictionary, positioning is a marketing strategy that aims to make a brand occupy a distinct position, relative to competing brands, in the mind of the customer (BusinessDictionary.com, 2013). In order to make Milfey Spa Center a popular place in the region, it has developed a good brand feature with the help of Thalion cosmetics, where the spa offers all treatments for body and face with a hypoallergenic cosmetics made of seaweeds that suits to any type of skin. After four years of experience, the management has realized that this image of Milfey Spa has become very popular among the hotel guests as well as among locals that come on a daily basis. By 2013, Milfey Spa has created an image of a spa center with well-qualified staff from different countries that offers treatments with the natural cosmetics. It was showing good results as every year the number of clients that were visiting the spa was increasing. Thalion cosmetic line has been famous in various locations around the world and is considered to be one of the most natural cosmetic lines that are being used in hotels in Africa, Asia, Eastern and Western Europe and Middle East.

Another significant idea was to create three Oriental treatments in Hammam steam room that also became signature treatments for this particular region in Chalkidiki peninsula. These treatments are carried out with the use of the luxury cosmetic series “Sultan de Saba”. The duration of treatments is 150 minutes and all of them consist of six program stages: body cleansing, body peeling, body wrapping, tea ceremony, full body massage, and application of the special lotion. Treatments differ in usage of different cosmetics, but stages remain the same. Hammam treatments are held in special treatment room that has two areas, one of which is steam room created for body cleansing and peeling, and another for massage and tea ceremony. During the treatment therapist always stays with a client and makes all transactions from one stage to another unnoticeable. Such kind of

stages prepare the body for the treatment, remove dead skin off and bring full relaxation with the help of massage and tea ceremony. Such treatments are rare in the region the spa is located, and despite of being expensive, they became very popular among locals and hotel guests. Milfey Spa Center management is planning to make Ayurveda treatment as a signature treatment in order to promote healthy lifestyle for its clients.

3.1.3. Customer mix. Statistical overview of customers in Milfey Spa

According to the Business Dictionary, customer mix categorizes customers according to demographic and psychographic characteristics that make up their customer profiles (Business Dictionary, 2013). In Table 1 and Figures 3, 4, and 5 it is shown the data for three months, June, July and August. Table 1 shows how many people visited spa during all three months, and the comparison of visitors by nationality.

	June	July	August
Russia	94	149	125
Serbia	10	20	13
Germany	5	4	5
Bulgaria	3	19	15
Ukraine	2	39	40
England	1	3	6
USA	0	0	3
Greece	9	12	8
Total	124	246	215

Table 1. Number of visitors by country

It shows that Milfey Spa visited such nationalities as Russians, Serbian, Bulgarian, Ukrainian, German, Greek, English and Americans. The data was collected with the help of questionnaires about the health conditions that were filled in by every customer before the treatment. The table shows that in June there were only 124 visitors, in July there were 246 and in August the number of visitors consisted of 215 people. The author created such kind of table in order to show that in July the number of visitors is the biggest and June has the least visitors among these three months. The spa center started to rent out the area from Kassandra Palace hotel in May, and the advertisement about the availability of Milfey Spa in the hotel was put on its website in the mid June. This is the main reason why people were not coming to the spa during the first month of the placement of the author. However, with the help of spa's employees, more advertisement was done in the hotel directly to the clients and the number was increasing by the end of June. August was a busy month for the spa mostly in the

beginning of the month. The number of clients in the hotel was decreasing sharply and by the middle of the month out of 300 rooms only 67 were full. That is why the number of spa visitors was only 215 people in total. It was also seen out of the questionnaires that there were more women visiting the spa for various treatments rather than men. During three months there were 499 visitors were women and only 86 were men.

To compare customers by nationality, the author denoted in the Figures 3, 4, and 5 how many visitors there were in spa center by nationality during each month. It is clearly visible that during all three months the spa had the biggest amount of clients from Russia. However, the attendance of clients changes according to the nationality. In June Serbian clients go after Russian and consist of 10 people out of 124. After Serbian go Germany and Bulgaria that have 5 and 3 visitors. Only 2 people from Ukraine came to have treatments during June and 1 person from England. In July there were 149 Russians, and on the second place this months were clients from Ukraine that consisted of 39 people. And the lowest number has England consisting only of 3 customers. In August there were 125 Russians and 40 Ukrainians that took first and second place in the chart. The last place was taken by USA that had 3 visitors.

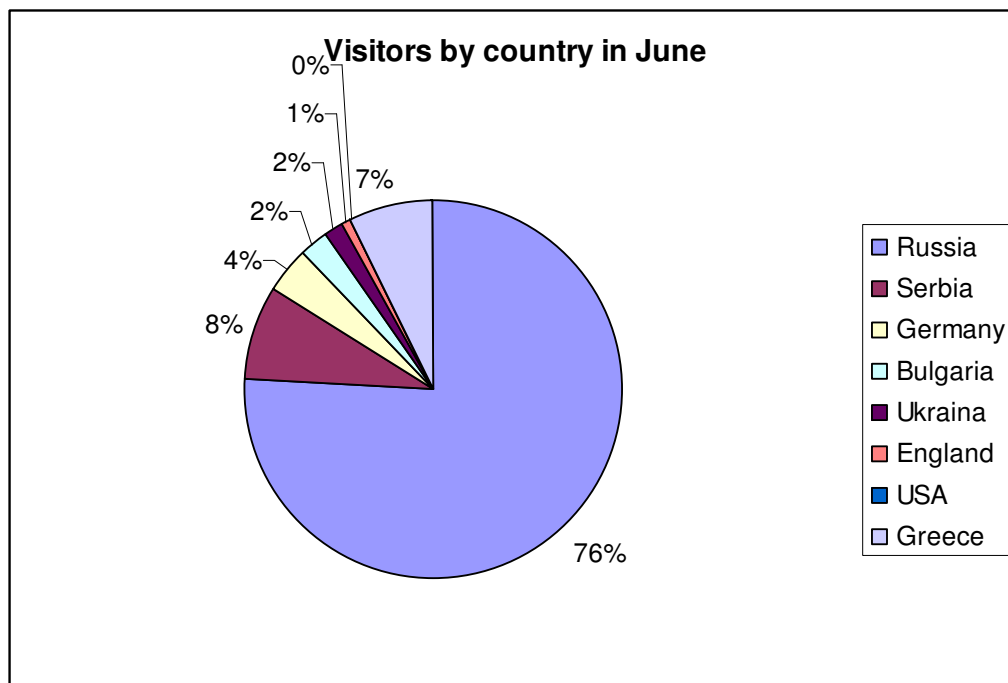


Figure 3.Number of visitors in June

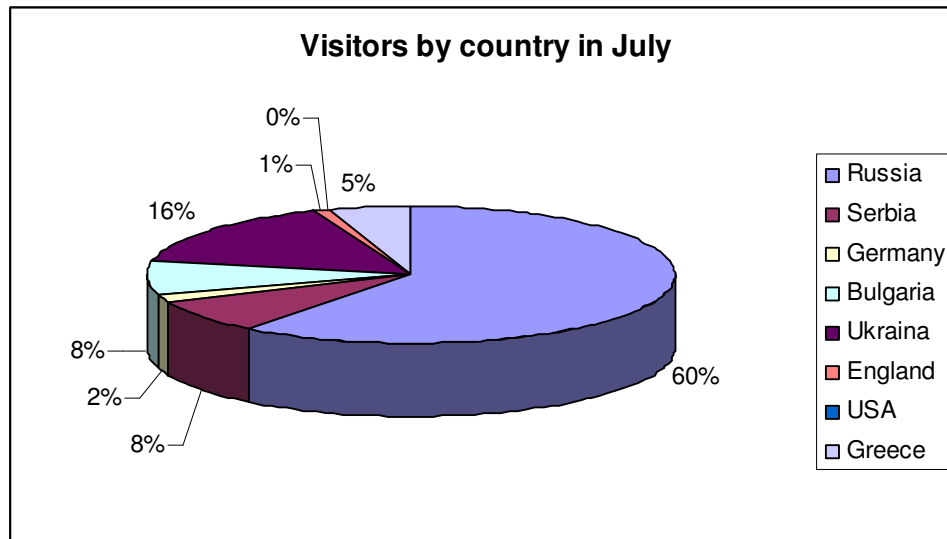


Figure 4. Number of visitors is July

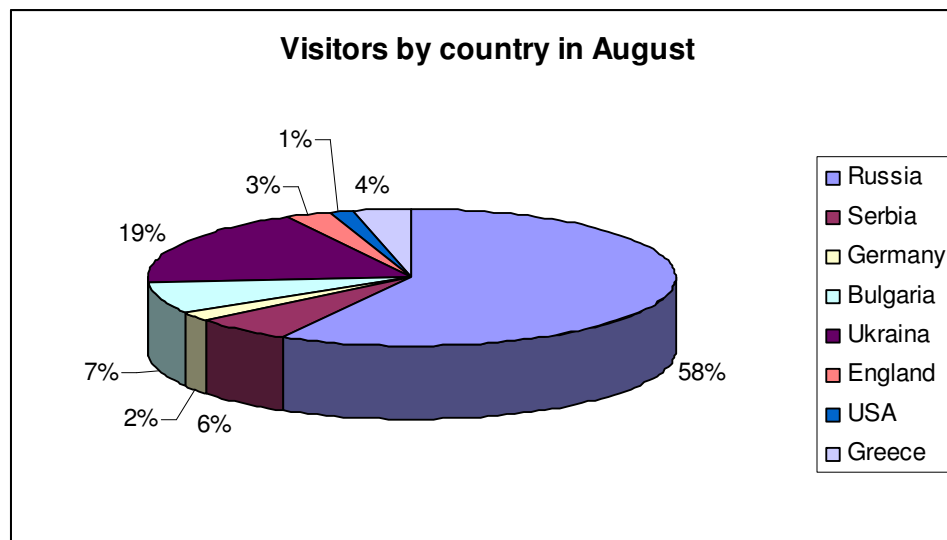


Figure 5. Number of visitors in August

From month to month the number of clients was changing, so as treatments and offers provided by the spa and their prices. More expensive treatments were bought more during July and August by Russians, Ukrainians, Greeks and Germans. In June, in its turn, more tickets to Spa's sauna, Hammam and inside pool were bought by hotel clients. This shows that different type of clients were coming each month, where those clients that were coming in July and August were willing to try expensive treatments more than clients that came in June.

4. RESEARCH FINDINGS AND ANALYSIS DISCUSSION

4.1 Research findings and analysis

The following is the description of Ayurveda treatment taken from Spa Menu that is offered at Milfey Spa Center. According to the description, “full treatment Ayurveda includes all the massages mentioned below (massage of the active canals, massage of the Maharaja, massage of the soles and head), as well as the unique method of "Ayurveda" - "Shirodar flow". The whole body is massaged for two hours, while hot therapeutic oil is being poured on your body and runs through body tissues, heating and nourishing them. Blood and lymph circulation is improved, chemical residues and toxic substances are eliminated, muscle invigoration and skin elasticity is improved and the aging procedure is decelerated. The whole body is revitalized. After this treatment you feel extraordinarily light and your mind is clear. It is particularly beneficial in cases of diseases of the myoskeletal system (joints, arthritis, osteochondrosis, continuous muscle tension), syndrome of chronic fatigue, during restoration period after virus and bacterial infections. The duration of the treatment is 120 minutes and the price is 200 Euros (Milfey Spa Menu, 2009).

Before having a massage, all participants had to take a shower either in the room or in changing room in order to clean the skin for the better healing effect. The author asked to introspect on such parts as the massage, their reaction on stages of treatment and the professionalism of the therapist. The following are three responses of the participants that had experienced Ayurveda treatment.

Participant 1, female, age 18

“I have been to some spas in Turkey while being on the vacation with my family. I tried Ayurveda for the first time in Milfey Spa Center. I remember nice administrators that introduced the treatment and its concept to me and my older sister and thanks to them we had decided to try it out. I was really excited to try something new and different from basic massages. And I was positively impressed by administrators with a good knowledge of the treatment that actually caught us to make a decision to buy it. It was

also important to mention that I have never heard of the traditional way for Ayurveda as I am not so interested in Eastern massages. After I was accompanied to a changing room, I put on everything that the administrator told me to in order to be prepared for the treatment and went outside. The administrator was waiting for me in the hallway to take me to the treatment room where I met my therapist for the first time. It was a lady from Moldova that politely introduced herself and took me to the treatment room. From then on a new experience had started. First of all I could not mention that there was a nice smell of herbs all over the reception area and hallway, which was coming from the treatment room. I don't know for sure what kind of herbs there were. But I was impressed that the smell was nice and relaxing despite of the fact that it is difficult to impress me with herbs as all of them usually remind me of the smell of the grass. After I entered the treatment room, I realized that the smell was coming from there. I was told to lay down with my face down and relax all body. I remember it was easy to feel relaxed already because of the pleasant herbal smell, and I was a bit concerned that I would fall asleep during the process. There was slow melodic music, which was not the kind of music I like. However, it made me feel sleepy in the beginning. Treatment started from the massage with hot herbal bags around all body starting from feet and slowly going up to shoulders and neck. It was nice to feel something warm on my back, but I could not feel any pressure on my body muscles as the therapist was not doing strong movements. I didn't feel that my muscles became more elastic for the massage. In fact, it was a feeling like someone is gently stroking the whole body with something. The music helped me not to concentrate too much on that confused feeling. After some time I heard that the therapist left the bags on the counter and started to make stronger massage. It also started from the feet and went through all legs, back, shoulders, and neck, after which I had to turn on my back in order to proceed the massage on the front side of legs, arms and shoulders. It was stronger massage comparing to the previous one and sometimes I could feel pain in my back or shoulders. I winced couple of times because of pain, but my therapist said that the pain comes from muscles and it is important to soften them in order to relieve them from pain. I still wanted to scream because of the pain. Even though I had to suffer for some minutes until the therapist moved to other part of my body, I had a feeling she was doing something totally wrong. Specifically during this massage I didn't feel relaxed at all mostly because of the intense

pressure on my back and shoulders, which I didn't like. I felt like my body was too tense and my only thought was about the next stage of the massage. Honestly, I felt angry about this part of treatment as this massage was too strong for me and I couldn't do anything about it. After some time I became bored as about half an hour or more had passed since the beginning of the treatment. And finally the therapist stopped with strong massage and started to pour heated up oil on my forehead. I was relieved, happy and interested at the same time. I was happy that the previous massage ended and I was really interested about the new process, which was the beginning of head massage. I also noticed that I started to worry about my hair as in the end it was all oily and I didn't know how I had to react on that. I enjoyed the movements on my head and I even felt some chicken skin on my body. I can surely say that this was the most enjoyable part to have a head massage, which was relaxing and helped me stop thinking about my muscle pain. At the same time, hot oil created a feeling of full relief and relaxation. I have never experienced such kind of massage before. After head massage, the therapist moved to soles and was massaging them for some time. Because my hair was all in oil and there was an air conditioning, I felt a little bit cold. Nevertheless, massage of soles was also something new. At first, I felt tickling, but the therapist put more power on them and I was feeling good and relaxed. I was wondering if that is the ending stage of the whole treatment and was thinking mostly about my hair. It was an early afternoon and I was planning to go to the beach and was worried about not knowing what I had to do with my oily hair. Only after massage I asked my therapist about it. She said to leave oil for one-two hours in order for it to soak into the skin, which will make my hair more shining and healthy. After that I can wash it off and go to the beach. I felt better about them after more information about it. However, it was weird feeling to go back to the room like that like my hair needed to be washed for couple of weeks already. Overall feeling of the treatment was nice. I think that more relaxing massages brought more satisfaction for me than the strong one for muscles. I had a feeling like I was at the doctor that was making some kind of adjustments for my back rather than a relaxing healing massage. I really didn't like strong muscle massage and the feeling of having too much oil in my hair afterwards. Nevertheless, it was a nice experience, which I will remember for long. For the future, I would like to recommend some substitute for the

strong therapeutic massage, which might not be enjoying for all customers. Also the price is a little bit high as for young people to experience a two hour massage”.

Participant 2, female, age 23, the author

“As I was doing my practical training in Milfey Spa Center, I had an opportunity to try this full body Ayurvedic treatment. I knew about it as much as it was needed in order to explain about it to customers. Despite other participants, I new about all stages of the treatment and I knew the therapist well. First of all, I think it is important to mention that it is not easy for me to trust an unknown person my own body. And in most cases I am nervous a little bit before the massage. Even that time, when I knew the therapist for Ayurveda, I was a bit anxious about the professionalism and overall feeling after the treatment. Before the treatment I went to change, and as the changing room was not far from the treatment room, I could feel the smell of herbs around the corridors. For me it was a nice pleasant smell, just the right one for relaxing massage. Sometimes therapists use various oils that customers may not like. As for me, it was a strong smell with pleasant features for more relaxation. After I entered the treatment room, I had more tense and anxious feeling. However, after I laid down on the bed and massage with hot herbal bags started, it all went away. I really enjoyed the relaxing touch of hot bags and thought that there was just enough of pressure for my body so that I could relax. I always new there was music in treatment rooms as well as at the reception. However, as soon as massage started, I totally forgot about it and even stopped noticing that some familiar songs were playing. At that particular moment I was enjoying the pleasant feeling. I was also happy that in the beginning my therapist seemed like knowing what she does and looked very confident. But later on I realized that I actually didn’t even know how Ayurvedic massage should look like and if that one was done in the traditional Indian way. It was obvious that if the therapist acts in a confident way, the client tends to trust him or her more easily. And the same happened with me. When my therapist started the second massage, I could feel the difference as it was stronger than the previous one. Because I like more relaxing massages, I immediately asked to put less pressure because I felt pain in my body. My therapist responded that the pain shows on some problems that need to be healed. But if it was my wish to make it less strong, she agreed to put less pressure on my body. It was just the right amount of power put on

my joints and muscles all over my body for making them more elastic and at the same time enjoyable. It was not that kind of massage, when you are falling asleep with the flow of music. I clearly understood that the main focus was on relief of tension in muscles. And because I know that each person likes massage with different power on their muscles, I thought it was important to ask the therapist to put less pressure. Otherwise, I could not feel myself joint and muscle relief because of pain in the whole body. It became even more exciting, when my therapist started to pour oil on my head and at the same time was doing head massage. It was gentle massaging movements all over the head. I felt like it was a little bit hard to reach some parts of my head because of long hair that became thicker from oil. Nevertheless, I had amazing feeling from the oil flow on my forehead. It was something really unusual for me, but really pleasant. As soon as she was done with my head, she moved to my soles and started to massage them. It was also a pleasant massage, which was a little bit ticklish in the beginning. I could not say it was a boring process, but overall it took two hours. And at some point I was wondering, when it will end. Despite that, I was happily relaxed during head and sole massage that almost put me into sleep. I was thinking that it was probably difficult for the therapist to use all power for massaging other people for two hours. I am not so big, and I didn't need a lot of pressure during massage. But I could imagine how tired the therapist was after a person with big body, especially if it was male. It for sure was a hard work to make muscles of another person more elastic. I caught myself thinking about that during massage, when my therapist said that she finished and I can stay there about two minutes more. There was still a smell of herbal bags in the room and I became more interested about herbs my therapist was using. After having massage, I had many thoughts about the process itself. I felt really good and relaxed, and overall I was really satisfied with my therapist's work. But brought me to thoughts like her skills and education about this massage, about how difficult it is, and about herbal bags. I know all people that experienced this massage were amazed by hot oil on forehead and head massage. I was impressed by herbal bags and their purpose. It made me start researching in Internet about the consistency of such kind of bags and about the way they were used in the treatment. In the end, I thought that mostly people try this treatment for a new experience. Talking about the price, I think it is too high and not many people can afford it. As for me, I would be willing to pay this price for this kind

of two hour Ayurveda massage in my forties. For me it brought not only new exciting experience, but also some knowledge that made me ask more questions about the massage itself as well as about Indian traditions related to this treatment. I was very satisfied.”

Participant 3, female, age 44

“I decided to try Ayurveda in Milfey Spa Center because I have already tried it couple of times in various spas in Russia. I was very satisfied with it and got a lot of positive emotions after it. I also read couple of articles about its healing properties, however, I never had time for learning about it in more detail. That is why from time to time when I have such kind of opportunity I try to get Ayurvedic massage for myself. I liked that the therapists could speak Russian so that I could explain if something feels wrong. I was very excited that there is Ayurvedic massage in this hotel as it is focused on detoxification and cleansing of your body. When I entered treatment room, I smelled herbs and spices. The treatment started with massage of full body with hot herbal bags, which felt very nice and relaxing. I thought it is a good idea to start massage with this kind of relaxing slow movements. It was very soothing and felt like being on heaven. I could not think about anything and was just lying there with my eyes closed. I usually do like that during all kind of massages. There was calm quiet music in the room that the therapist was following with her movements. As far as I know, these herbal bags are the part of detoxifying process, which cleans the whole body from dust and toxins from the organism. I felt totally relaxed and even felt blessed and thankful for such kind of treatments, after which people feel relieved from any problems in their heads. I forgot about everything that was disturbing me and I tried not to think about anything during the process. I wanted to free my mind from everything in order to enjoy the treatment. Then I felt that the therapist had changed massage. She left bags and was massaging with her hands, fists, and elbows. It was stronger massage, when I felt good work for my muscles and joints. Probably there was a lot of tension in them, so after this massage I felt like my body was lighter and relieved from this pain. I could not say that massage was too strong. It was alright for me and I felt myself very comfortable. After I was asked to turn on my back, I saw a huge bowl with oil. The therapist was pouring oil on my forehead, which was going through all head and poured on hair as well. It was some

unusual feeling of something thick and a little bit strong on my forehead. But because I had my eyes closed, I had a feeling like something magical is happening. I was feeling some pressure on my forehead that was accompanied with a head massage. I felt like my mind was flying somewhere, all muscles were relaxed, and at the same time I can say that I was not falling asleep. I totally gave myself up to the therapist's hands and was enjoying the moment. I was also excited that oil was going on my hair, as it gives some vitamins for the skin and hair becomes more soft and strong after such kind of oil mask. After head massage, the therapist moved to soles with a nice sole massage. It could have been stronger for sensing the massage better and making joints more elastic. I think all together including the smell of herbs and spices, sesame oil, some heated up elements that are involved in massage make this experience unforgettable, relaxing and enjoyable. I truly believe that this treatment had some impact on healing my body from fatigue, anxiety, and stress. It was different in some way from Ayurvedic massages I have done back at home as not all of them were using same herbs, or even same massages. But I really liked the atmosphere overall and devotion of the therapist to make her work done properly. At the end I also remembered that it could be a good idea to make such kind of a treatment as a base for the Ayurvedic complex for people who come for a weekly vacation. The price was okay for me. I think it was worth a try, however, I have tried Eastern massages that were cheaper and included more unique elements. Because many people like me often don't have time to visit spa on a regular basis specifically for Ayurvedic treatment program. That is why for them it might be interesting to come every day during their week of holidays for one-two hours to enjoy some interesting healing treatments."

The answers were taken after all participants had Ayurvedic massage. Specifically these participants were chosen for the research in order to see how people from different age category react on the same treatment. The research shows how different were their emotions, feelings and further attitudes to the treatment. Participants were asked to introspect on the massage itself, their reaction on stages of massage, and professionalism of the therapist.

In-depth interview with the therapist of Ayurveda in Milfey Spa, in its turn, brought many good points out in order to support the introspective method. The therapist contributed as much information as possible to the research according the professionalism and performance of Ayurveda treatment in Milfey Spa. She has been working in Milfey Spa Center since the beginning and now it's her fourth year as she is working as Ayurveda and Thai therapist as well as training new workers. Before coming to work in Milfey, she heard about Ayurveda only in massage school and was not very interested in making a research about it herself. Nevertheless, when she had an opportunity to study it and become a masseuse, she thought it would be a good start in her career as a therapist as at that time Ayurveda just started being popular in the area among customers. The therapist has a certificate from a Greek massage school for a professional masseuse. She does not have a separate certificate for Ayurveda treatment because, as she states, Ayurvedic massages were included in the study program together with others. The study in massage school took three months, which included educational courses about spirituality and massage techniques with masseurs from Greece. As she states, she was asked several times per season by clients for a masseuse certification. Talking specifically about Ayurveda, the therapist was taught particularly Ayurvedic massages, where the instructor would just make an introduction about what it is and where it comes from. He was mostly focused on different massage techniques and additional elements that would be involved in massage like various oils and herbs. Therefore, Ayurveda was not presented as a holistic lifestyle, however, was promoting physical and spiritual healing according to the instructor. The therapist herself liked the process of Ayurveda treatment as relaxation of all body and mind with the help of couple different massage techniques, but had never experienced or practiced it as a lifestyle. At the same time, the therapist had not tried Ayurveda herself in other spas and had experienced it only during the educational process at the massage school together with her classmates. When the author asked the therapist about traditional way of Ayurveda, she responded that it is too complicated and needs a lot of work and time for developing a true traditional Ayurvedic program in hotel spas. Therefore, she does not perform Ayurveda according to Indian traditions, but uses only some elements coming from Indian tradition for each Ayurvedic massage. When she is making Ayurvedic massages, before the start she just makes an introduction for how and where to lay down

and relax, but she never informs about Ayurveda directly as this is a work of administrator to provide as much information about the treatment as possible.

As she was explaining, during different massage techniques, she uses variety of oils and herbs for better feeling of relaxation and rejuvenation. All materials needed for that she gets from local shops. While performing a treatment, the therapist sticks strictly to all Ayurvedic techniques she was taught in the massage school, however, she lets herself to add something interesting to the massage like different oil or change one herb for another where it's possible. Nevertheless, she considers traditional Indian Ayurveda to be very interesting and attractive as it is rich for history and consist of lots of elements that bring a person to healing. But she says that many spas are focused on wellness treatments and not on medical healing treatments. That's why truly traditional Ayurveda would be difficult to perform as people come only for one-two weeks for a holiday and can dive into Ayurveda environment only for this period. Despite that, Ayurveda treatment is really popular among Milfey Spa clients. Depending on the number of treatments performed per day, about out of twelve treatments bought three may be for Ayurveda. Sometimes work gets too hard as the therapist is the only one, who performs Ayurveda at all three Milfey Centers, which makes her travel from one to another couple of times. Also the therapist states that because there is no specific signature treatment at the Spa, it would be interesting to make Ayurveda as one despite of being an Eastern treatment. Because Greek spas are focused on a variety of clients that come mostly to try Greek food and see all the sceneries, there are not so many things that promote Greece as a spa country. Of course spas offer different treatments that include massages and baths, which as popular as well, Ayurveda signature treatment would sound more exotic, therefore, more eye-catching to Milfey Spa clients according to their feedback. For that reason, the therapist considers this change to bring positive results to the Spa and attract more clients each season.

The author has chosen specific participants of different age in order to see impressions and feelings of each as approximate illustration of representatives from each age group. It was clearly seen the impression of the first participant, which was eighteen years old. From the beginning she was excited about the idea itself to go to an Eastern treatment,

however, she did not have any additional knowledge about it and its stages. Her feelings were mixed during the process. In the beginning she had nice enjoying feeling from the smell and soothing massage. But later on, when the second massage started, she was irritated, angry and probably disappointed that she had chosen this treatment. Massage was too strong for her and she could be too shy to ask the therapist to make it less strong for her. This kind of attitude makes the client feel helpless as the client does not know how to interact with the therapist because of not having enough experience in having massages. She was acting as a teenager, accordingly to her age. She was really concentrated on herself and did not really care about the healing and relaxing properties of the whole treatment. Overall, it is clearly seen that such kind of treatments are not really suitable for young people or people of this age that are not well – educated about it. Unless as person of the same age as the first participant knows some basics about Ayurveda and where it comes from, there is not so much use of it. The client might feel uncomfortable during the process, irritated and frustrated about the whole process. Moreover, she didn't even raise a thought about the professionalism of the therapist, which means that she didn't really care about it that much. Therefore, first recommendation for development of Ayurvedic program is to make it suitable for the particular age group and promote it accordingly so that clients would not be confused for picking the wrong program and be unsatisfied. The second participant was educated enough about the treatment and knew how it goes during the process. The professionalism of the therapist was very important for her. And even though in the beginning it was hard to trust her body to some other unknown person, after the massage had started, she saw that the therapist looked really confident in what she was doing. It was seen that head massage with oil poured out on the client's forehead was very interesting and intriguing part of the treatment. All participants mentioned about it as the most memorable part of the massage that they have never seen or experienced before.

Talking about the professionalism of the therapist, the author has an interview with her in order to find out about her masseuse training. Although she was Moldavian originally, she has lived in Greece for six years already and got her therapist education there. She was studying in Ultimate Health Center in Athens, where she had an opportunity to visit lectures of one of the experts on Ayurveda, Dr. Subhash Ranade, an

academician and physician in the field of Ayurveda. She also had some courses in order to be able to do Thai massage. Therefore, in Milfey Spa Center she does all classical massages, Ayurveda treatment and Thai massage. Together with that she is in charge of training of new therapists in the spa. Coming back to the participants answers, they did not really knew what kind of education their therapist had and they did not look like very interested in this. The main purpose for them was to feel good and relaxed after massage and obtain positive mindset in the end. The author could draw a conclusion that professionalism of the therapist may not be the most important thing for clients, unless they have serious problems that can become more complicated with wrong massage techniques. Nevertheless, it is essential for Ayurveda therapist to be well-qualified in order not to hurt a client.

The interview with the therapist has identified her education and training for the position of masseuse in Milfey Spa as well as pointed out her thoughts, opinions and knowledge about traditional Ayurveda treatment. Because it was difficult to identify the professionalism of the therapist with the help of introspection of three participants (clients), in-depth interview showed how well she is performing the treatment and if she is sticking to all techniques taught at massage school. It was seen that she does not practice Ayurveda as a lifestyle and does not see it like that in the list of treatments offered by the Spa. However, she thinks that having a complete one week program for it would be an advantage for the Spa that could bring more customers. By promoting Ayurveda as a lifestyle for both physical and spiritual healing, a program could raise awareness about this kind of lifestyle as well as could affect the clients to start carrying out Ayurvedic lifestyle after their holidays finish. In this case, it would be beneficial for the Spa by bringing more profit and new experience, as well as helpful for clients by bringing more information and coaching of the Ayurvedic lifestyle.

Based on the findings from introspection and in-depth interview with the therapist, it would be helpful to provide some suggestions for the development of Ayurveda in Milfey Spa. In the next part the author will provide recommendations to the Milfey Spa Center according to suggested advices and improvements for Ayurveda treatment.

5. RECOMMENDATIONS FOR MILFHEY SPA CENTER

It is vital for a spa to design spa services in such a way, so that they would attract more customers and would be highly competitive among other spas nearby. The following chapter represents recommendations for the development of new Ayurvedic treatment program for Milfey Spa Center based on the research findings and previous readings.

It was very important for the author to get more theoretical background about Ayurvedic treatment and its traditions coming from India. During literature review, the author defined Ayurveda and its concepts, researched about the training for this particular treatment and found out useful information about modifications of modern Ayurvedic massage. In order to figure out the solution for the research issue, which was doubt in professionalism of therapists and performance of Ayurvedic massage under the label of traditional Indian Ayurvedic treatment, the author conducted a research with help of interactive introspection research approach in case of Milfey Spa Center in Greece. In this chapter the author will focus on findings and mostly will provide the listing of recommendations for development of traditional Ayurveda program in Milfey Spa Center.

Taking into consideration the literature review and responses of the participants on the research, an idea was brought out for development of a one-week program of Ayurveda with coaching for raising awareness about Ayurvedic lifestyle and affecting clients to follow it. One of the important steps that the Spa might take is to make Ayurveda its signature treatment. As it was said before, there is no specific signature treatment of the Spa, which does not make it recognizable among other spas in the region. However, there are not many spas that offer Ayurveda massage in Chalkidiki peninsula, where Milfey Spa is located. Therefore, Milfey Spa would be the one with eye-catching signature treatment that would attract more clients. Since it is one of the most popular treatments in the region and the most valuable one at the Milfey Spa, the Spa may focus specifically on it and start developing and promoting it as a guided holistic program for physical and spiritual healing. Of course, one would have wondered about the reason for a Greek spa to make a signature treatment coming from Eastern culture. However, as it

was mentioned before, Milfey Spa sells its products services according to its target market preferences. That is why, if the client wants to get more from the favorite treatment suggested by the Spa, like Ayurveda is, the Spa would choose to provide as much as possible for its client. According to this case, Ayurveda program as a signature treatment would be something that the Spa clients would like to try and enjoy.

The author has created an approximate plan for Ayurveda Program for one week for Milfey Spa Center clients, which could be a signature treatment for the Spa. This program will include the doshas quiz, which will identify the type of dosha, vatta, pitta of kapha, of the client and based on that the coach for Ayurveda will create a specific plan for Ayurvedic treatment for each client. The treatment will consist of personalized massages, list of nutrition, exercises and meditation program. It will be focused on both physical and spiritual health of the person as it is done in a traditional Indian way. Most importantly, it will be promoted as Ayurvedic lifestyle rather than a one-time treatment, where the client will feel personal attention of the coach with all future information needed for the nutrition, exercises and yoga or meditation. The price for such program will vary from 400 euros to 500 euros depending on the ingredients for massages. The price should be satisfying for the clients and it was seen that the participants would prefer it to be lower as it didn't correspond to a quality they expected. That is why, the author thought it would be more attractive for clients to have a well-developed one week program with a coach for Ayurveda for 400-500 euros that would occupy around 2 hours per day, rather than two hour massage for 200 euros.

The following is the quiz created by the author with the help of additional readings that gathers information about basic nature of a person, the way he/she was as a child or the basic patterns that have been true most of the life. This questionnaire can determine how healthy a person's system is. Based on the dosha of a person, there will chosen a specific nutrition plan guided by the coach as well as exercising plan for the good physical condition that will lead to healing of the body.

Choose the most suitable answer.

Frame	I am thin, lanky and slender with prominent joints and thin muscles.	I have a medium, symmetrical build with good muscle development.	I have a large, round or stocky build. My frame is broad, stout or thick.
Weight	Low, I may forget to eat or have a tendency to lose weight.	Moderate, It is easy for me to gain or lose weight if I put my mind to it.	Heavy, I gain weight easily and have difficulty losing it.
Eyes	My eyes are small and active.	I have a penetrating gaze.	I have large pleasant eyes.
Complexion	My skin is dry, rough or thin.	My skin is warm, reddish in color and prone to irritation.	My skin is thick, moist and smooth.
Hair	My hair is dry, brittle or frizzy.	My hair is fine with tendency towards early thinning or graying.	I have abundant, thick and oily hair.
Joints	My joints are thin and prominent and have a tendency to crack.	My joints are loose and flexible.	My joints are large, well knit and padded.
Sleep Pattern	I am a light sleeper with a tendency to awaken easily.	I am a moderately sound sleeper, usually needing less than eight hours to feel rested.	My sleep is deep and long. I tend to awaken slowly in the morning.
Body Temperature	My hands and feet are usually cold and I prefer warm environments.	I am usually warm, regardless of the season, and prefer cooler environments.	I am adaptable to most temperatures but do not like cold, wet days.
Temperament	I am lively and enthusiastic by nature. I like to change.	I am purposeful and intense. I like to convince.	I am easy going and accepting. I like to support.
Under Stress	I become anxious and/or worried.	I become irritable and/or aggressive.	I become withdrawn and/or reclusive.

Table 2. Questionnaire for defining the dosha.

Taking into consideration that humans are part of nature, Ayurveda program will describe three fundamental energies that run person's inner and outer environments like movement, transformation, and structure. After taking the quiz, the coach will explain

the meaning of all three elements from Sanskrit as Vata (Wind), Pitta (Fire), and Kapha (Earth). Therefore, each person will have a dominant element, according to which the whole treatment plan will be created.

The program will have a table of balanced and imbalanced expressions, which will be explained during the whole week for better understanding. It will show that if Vata is balanced, a person is lively and creative, but when there is too much movement in the system, a person tends to experience anxiety, insomnia, dry skin, constipation, and difficulty focusing. When Pitta is functioning in a balanced manner, a person is warm, friendly, disciplined, a good leader, and a good speaker. When Pitta is out of balance, a person tends to be compulsive and irritable and may suffer from indigestion or an inflammatory condition. When Kapha is balanced, a person is sweet, supportive, and stable but when Kapha is out of balance, a person may experience sluggishness, weight gain, and sinus congestion (Hope-Murray, 2013). An important goal of Ayurveda is to identify a person's ideal state of balance, determine where they are out of balance, and offer interventions using diet, herbs, aromatherapy, massage treatments, music, and meditation to reestablish balance (Cavanagh, 2004). That is why a one week program for Ayurveda can actually raise more interest and awareness about it as a lifestyle rather than a one time treatment. And by showing clients what can be done during one week for the restoration of balance, people might get into it much more and change their lifestyle according to it.

Together with the quiz, one week program will look like following. It will start from the introduction about Ayurveda by the coach that will take place during first hour of the first day, which will also include the identification of the dosha. At this stage, the coach will provide all information about the program as a holistic program for physical and spiritual healing with one of the massages at the end. Next day will help the client to live in a harmony with the world by practicing yoga that will follow with massage. After it, there will be a day for nutrition, when the coach will explain what kind of food is good for the particular dosha as well as preparing an example meal for better understanding how it should be done in future without a coach. Then, there would be a day for meditation for relieving the mind from all stress and bad thoughts. There would

be also a day devoted to the knowledge of herbs and oils that would be useful for healing. Two last days would be dedicated to different massages and yoga practices that will complete the course. The main purpose of the program will be brought out, as raising awareness about Ayurveda according to its traditions and promoting it as a lifestyle.

CONCLUSIONS AND IMPLICATIONS

The Master thesis's main aim was to research on the professionalism of the Ayurvedic therapist in case of Milfey Spa Center, review changes and modifications for the treatment that were done, and develop a plan for Ayurveda treatment program that would attract more customers to spa with its originality and concept.

The process started from the researching on the history and main concepts about Ayurveda treatment in order to gain more basic knowledge and find the original traditional Indian way of performing the treatment. Together with that, the author put some emphasis on the specialized training that could be done in India specifically for Ayurvedic therapists. The most important part of the thesis was to identify changes that were made in the treatment together with Western approach for it, which nowadays is applied mostly by all spas and wellness centers offering Ayurveda treatment. Literature review on these topics helped the author to see the problem of not taking into consideration physical and spiritual healing of a person. It was identified that modern oriental treatments like Ayurveda no longer contain spiritual concept in them. Moreover, they are done by local therapists and not by the native therapists for such treatment. It was also identified that Ayurveda treatment nowadays consists of one time massage for two – three hours, which is offered for a high price. Such kind of massages became popular for people busy with their work, nevertheless, they do not have all healing properties as the whole Ayurveda system has.

In order to provide a good image of the Milfey Spa Center, the author included a brief overview of the spa, its history, location, organization structure, customer mix and micro and macro environment analysis. The overview of the spa was followed by the research methodology and detailed explanation of the process and objections towards the research method. The author presented a new approach for the qualitative research method, which was interactive introspection approach with the use of interview techniques. It consisted of three participants that were introspecting about Ayurvedic treatment they experienced in Milfey Spa Center. All data collected was written down and presented in the Master thesis for the analysis.

The author has done the analysis of the data collected with the help of the introspective research, based on which recommendations were made for the Spa according Ayurveda treatment. It was suggested to create a one week Ayurveda program offered by Milfey Spa Center for the clients, which would occupy about two-three hours of the client's time per day during their stay. This program would include educational part of Ayurveda, teaching the client about nutrition, exercises, meditation and Ayurvedic massages. In the beginning the client would take a questionnaire in order to determine the dosha and based on the result specific massages, nutrition and exercises would be prescribed by the coach. It is an exiting experience that Milfey Spa Center can offer to its clients in order to help with healing as well as raise awareness about Ayurvedic lifestyle and promote people to change their lifestyles to more healthy one.

With the help of the Master thesis, Milfey Spa Center can see and analyze their mistakes in performing and promotion of Ayurveda treatment that was not very effective for the Spa Center. The Spa Center is willing to create a new Ayurveda program with traditional Indian elements in order to teach their clients the right way of treating their body. Together with improvements for the treatment, Milfey Spa Center might be the best spa center providing Ayurvedic program that will not only health the body with massage, but also will teach clients about Eastern technology of taking care of yourself physically and spiritually.

Reference Page

- Bailey, L, (2014), *The Origin and Success of Qualitative Research*, International Journal of Market Research, retrieved from <http://web.a.ebscohost.com.ezproxy.utlib.ee/ehost/pdfviewer/pdfviewer?sid=8240546d-4328-43a4-a2c1-8eb59c7bb6aa%40sessionmgr4004&vid=1&hid=4109>.
- Baghel, M., (2014), *Ayurvedic Education in Foreign Countries: Globalization of Ayurveda*, retrieved from [http://iaf-ngo.org/pdf/Ayurvedic%20education%20in%20foreign%20countries%20-%20GLOBALISATION%20OF%20AYURVEDA%20\(No.%207\).pdf](http://iaf-ngo.org/pdf/Ayurvedic%20education%20in%20foreign%20countries%20-%20GLOBALISATION%20OF%20AYURVEDA%20(No.%207).pdf).
- Bhagwan, R., (2012), *Glimpses of Ancient Hindu Spirituality: Areas for Integrative Therapeutic Intervention*, retrieved from <http://web.a.ebscohost.com.ezproxy.utlib.ee/ehost/pdfviewer/pdfviewer?vid=4&sid=21812db3-8ca4-400b-8d1f-d198ba4d367a%40sessionmgr4001&hid=4112>.
- Bitbol, M., (2013), *A Defense of Introspection from Within*, retrieved from <http://web.b.ebscohost.com.ezproxy.utlib.ee/ehost/pdfviewer/pdfviewer?sid=63541595-59a8-45e3-9ce3-6df104963e53%40sessionmgr110&vid=1&hid=127>.
- Boyce, C., & Neale, P., (2006), *Conducting In-depth Interviews: A Guide for Designing and Conducting In-depth Interviews for Evaluation Input*, retrieved from http://www.cpc.unc.edu/measure/training/materials/data-quality-portuguese/m_e_tool_series_indepth_interviews.pdf.
- Brown, S. & Reid, R. (1997). *Shoppers on the Verge of a Nervous Breakdown: Chronicle, Composition and Confabulation in Consumer Research*. In S. Brown & T. Darach (Eds.), *Consumer Research: Postcards from the Edge* (pp. 79-149). London: Routledge.
- Cavanagh, D., (2004), *Everyday Ayurveda, A Practical Guide to Healthy Living*, retrieved from <http://www.ayurveda.uk.com/wp-content/uploads/2010/03/Ch-1-10-Everyday-Ayurveda-book.pdf>
- Coralo, J., Sackur, J., (2008), *Research Article: Limits on Introspection Distorted Subjective Time During the Dual-Task Bottleneck*, retrieved from <http://web.b.ebscohost.com.ezproxy.utlib.ee/ehost/pdfviewer/pdfviewer?vid=5&sid=143fd3b9-bf3b-4a6a-9167-b3433caa29db%40sessionmgr110&hid=127>.

- Hope-Murray, A., (2013), *Ayurveda for dummies*, Publisher: John Wiley & Sons Inc.
- Customer mix definition, (2013), Business Dictionary, retrieved from <http://www.businessdictionary.com/definition/customer-mix.html>.
- Goulding, C., (1989), *CONSUMER RESEARCH: Interpretive and methodological ambiguities*, retrieved from <http://www.emerald-library.com>.
- Gould, S., (1995), *Researcher Introspection as a Method in Consumer Research: Applications, Issues, and Implications*, retrieved from <http://web.b.ebscohost.com.ezproxy.utlib.ee/ehost/pdfviewer/pdfviewer?vid=4&sid=143fd3b9-bf3b-4a6a-9167-b3433caa29db%40sessionmgr110&hid=127>.
- Islam, N., (2012), *New Age Orientalism*, retrieved from <http://web.a.ebscohost.com.ezproxy.utlib.ee/ehost/pdfviewer/pdfviewer?vid=10&sid=21812db3-8ca4-400b-8d1f-d198ba4d367a%40sessionmgr4001&hid=4112>.
- Jayansundar, R., (2010), *Ayurveda: A Distinctive Approach to Health and Disease*, retrieved from <http://web.a.ebscohost.com.ezproxy.utlib.ee/ehost/pdfviewer/pdfviewer?sid=2126109f-4eed-4ba4-8edd-6bfa28d8b4af%40sessionmgr4005&vid=6&hid=4112>.
- Kassandra Palace Hotel official website, (2013), <http://www.kassandra-palace.com/>
- Lazarus, J., (2000), *The Spa Sourcebook*, Los Angeles: Lowell House, pg. 77, 104-107.
- Leavy, H., & Bergel, R., (2003), *The Spa Encyclopedia: a Guide to Treatment and Their Benefits for Health & Healing*, Clifton Park: Thomson/Delmar Learning, pg. 66.
- Mueller, H., & Kaufmann, E., (2001), *Wellness Tourism: Market analysis of a special health tourism segment and implications for the hotel industry*, retrieved from <http://fama2.us.es:8080/turismo/turisonet1/economia%20del%20turismo/turismo%20de%20salud/MARKET%20ANALYSIS%20OF%20HEALTH%20TOURISM%20SEGMENT%20HOTEL.PDF>.
- Narayanaswamy, V., (1981), *Origin and Development of Ayurveda*, retrieved from <http://web.a.ebscohost.com.ezproxy.utlib.ee/ehost/detail?vid=8&sid=21812db3-8ca4-400b-8d1f-d198ba4d367a%40sessionmgr4001&hid=4112&bdata=JnNpdGU9ZWwhvc3QtbGl2ZQ%3d%3d#db=cmedm&AN=22556454>.

- National Innovation System Study, PESTLE &SWOT Analysis-Greece, (2011),
retrieved from
http://forsee.eu/documents/D3.33.4_NIS_PESTLE_SWOT_Greece_294.pdf.
- National Institute of health, (2009), *Ayurvedic medicine: an Introduction*, retrieved from
http://nccam.nih.gov/sites/nccam.nih.gov/files/D287_BKG.pdf.
- Natural Center for complementary and alternative medicine (NCCAM), (2013),
retrieved from
http://nccam.nih.gov/sites/nccam.nih.gov/files/Get_The_Facts_Ayurvedic_Medicine_07-16-2013.pdf.
- Patwardhan, K., Gehlot, S., Singh, G., & Rathore, S., (2009), *The Ayurveda Education in India: How Well Are the Graduates Exposed to Basic Clinical Skills*, retrieved from
<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC3095267/>.
- Pole, S., (2013), *Ayurvedic Wisdom in Everyday Life*, retrieved from
http://www.pukkaHerbs.com/Ayurveda/what_is_ayurveda.
- Positioning definition, (2013), Business Dictionary, retrieved from the website,
<http://www.businessdictionary.com/definition/positioning.html#ixzz2o0sISOd9>.
- Powel, G., (2014), *Greek Baths and Spas – Bathing as a High Art*, retrieved from
<http://ezinearticles.com/?Greek-Baths-and-Spas---Bathing-As-a-High-Art&id=6112650>.
- Psychology Dictionary, (2014), *Questionnaire* definition, retrieved from
<http://psychologydictionary.org/questionnaire/>.
- Rajasekar, S., Philominathan, P., Chinnathambi, V., (2013), *Research Methodology*,
retrieved from <http://arxiv.org/pdf/physics/0601009.pdf>.
- Rajiv Gandhi University of Health Science (RGUHS), (2005), *B.A.M.S.*, retrieved from
<http://www.ayurvediccollegemanvi.org/courses.html>.
- Rioux, J., (2012), *A Complex, Nonlinear Dynamic Systems Perspective on Ayurveda and Ayurvedic Research*, retrieved from
<http://web.a.ebscohost.com.ezproxy.utlib.ee/ehost/pdfviewer/pdfviewer?vid=4&sid=2126109f-4eed-4ba4-8edd-6bfa28d8b4af%40sessionmgr4005&hid=4112>.
- Shankar, A., (2000), *Lost in music? Subjective personal introspection and popular music consumption*, Qualitative Market Research: An International Journal, Volume 3, retrieved from <http://www.emerald-library.com>.

- The Art of Living, (2014), *Ayurveda*, retrieved from <http://www.artofliving.org/ayurveda>
- Valiathan, M., (2009), *An Ayurvedic View of Life*, retrieved from <http://web.a.ebscohost.com.ezproxy.utlib.ee/ehost/pdfviewer/pdfviewer?vid=5&sid=21812db3-8ca4-400b-8d1f-d198ba4d367a%40sessionmgr4001&hid=4112>.
- Warrier, M., (2008), *Seekership, Spirituality and Self-Discovery: Ayurveda Trainees in Britain*, retrieved from <http://web.a.ebscohost.com.ezproxy.utlib.ee/ehost/pdfviewer/pdfviewer?vid=6&sid=21812db3-8ca4-400b-8d1f-d198ba4d367a%40sessionmgr4001&hid=4112>.
- Wahono, (2006), *Why more people will need Spa Vacation*, retrieved from http://tamansarispa.com/pdf/Why_Spa_Vacation.pdf.
- World Health Organization, (2013), *Wellness definition*, retrieved from http://www.who.int/healthpromotion/about/HPR%20Glossary_New%20Terms.pdf.

APPENDICES

Appendix 1. In-depth interview questions to the therapist of Ayurveda treatment

Questions:

1. When did you start working in Milfey Spa Center?
2. How did you become acquainted with Ayurveda treatment?
3. Did you have training for certification to become Ayurveda therapist? Where?
4. Were you aware about Ayurveda treatment as a lifestyle during your education period?
5. Did you consider Ayurveda treatment as a lifestyle yourself after starting performing it in the Spa?
6. Have you tried Ayurveda treatment in Greek spas or in other countries' spas?
7. Do you perform Ayurveda according to the Indian traditions?
8. Have people been asking you during the treatment for your certification?
9. Do you usually explain to your client about Ayurveda treatment for informative purposes?
10. Where do you get materials for the treatment like herbs and oils?
11. Do you stick to Ayurveda treatment as you were taught in massage school or you make some changes for your convenience?
12. What do you think about traditional Indian Ayurveda?
13. Do clients ask about Indian way of Ayurveda treatment in the Spa?
14. Would you like to start practicing traditional Ayurveda in Milfey Spa Center?
15. Do you consider Ayurveda treatment the most popular one among Milfey Spa Center?
16. How would you react if Milfey Spa made Ayurveda as a signature treatment?
17. Do you think this change will bring good/bad results for the Spa?
18. Would you like to contribute to the improvement of Ayurveda program in Milfey Spa Center?
19. How did you start training new coming therapists in Milfey Spa Center?
20. Do you have anything to add according to the topic?

SUMMARY IN UKRAINIAN

“Відродження Традиційної Духовної Концепції Східних Методів Лікування у Сучасному Світі, на Основі Прикладу Процедури Аюрведа у Випадку з Мілфей Спа”

Цільовий ринок для різних послуг в промислі спа та оздоровлення зростає з кожним днем . На сьогоднішній день існує багато методів лікування для різних цілей , створених для того , щоб життя людей було легшим , здоровішим та з меншим стресом. Спа і оздоровчі центри у всьому світі пропонують клієнтам різні види масажу і програми лікування в залежності від їх цільового ринку. Деякі спа вважають за краще мати класичні види масажів як основні, а інші не виключають можливість пропонувати унікальні процедури різних культур, щоб залучити більше клієнтів. І даний момент спа розвивається швидко , і навіть якщо простий класичний масаж включає в себе шоколад замість масажного масла чи рему, він стає все більш екзотичним і привабливим для клієнтів. Саме тому, важливо слідувати розвитку нових елементів у спа промислі та створювати привабливі пропозиції для клієнтів.

Тема магістерської дисертації є " Відтворення традиційної духовної концепції східних методів лікування в сучасному світі на прикладі Аюрведи у випадку з Мілфей СПА центрф". Тема була створена на основі особистого досвіду автора , який проходив стажування у Мілфей СПА Центрі, розташований на першому півострові Халкідікі в Греції. Мілфей СПА центр існує тільки чотири роки, тому потребує багато поліпшень та змін необхідних для підвищення продуктивності. Ось чому автор вирішив співпрацювати зі Спа , щоб допомогти йому в розробці програми Аюрведа, що принесе більший прибуток і зробить Спа відомим на весь регіон.

Автор розкажує про походження Аюрведи, її історію на протязі років та зміни, що відбулися у різних регіонах світу. Походження Аюрведи приходить з Індії, де цю процедуру вважають однією з найскладніших, оскільки вона включає в себе як духовного так і фізичне зцілення людини. А головна ціль Аюрведи вважається

змінення стилю життя на краще та відновлення балансу з навколишнім світом. Багато терапевтів не дуже добре знаю всі моменти цієї процедури стосовно її традицій. Але на право на її проведення це не впливає, тому масажисти в багатьох випадках не слідують правилам проведення масажів Аюрведи. Причина, по якій автор вибрав цю тему є дізнатися чи Мілфей СПА Центр пропонує Аюрведу згідно традиціям та перевірити наскільки професійно та правильно виконується такий вид процедур. Також, важливою частиною магістерської дисертації є створення недільної програми Аюрведа для Мілфей СПА Центра.

Автор поставив для себе нижченаведені завдання для досягнення мети дисертації. Головні цілі дисертації полягають у наданні теоретичних знань про Аюрведу, її історії та походження; презентування детального опису Мілфей СПА центру з урахуванням організаційної структури та цільового ринку, переглядання змін і модифікацій процедури Аюрведа протягом часу, збір даних для дослідження за допомогою інтерактивного підходу самоаналізу та поглибленого інтерв'ю з масажисткою, та створення рекомендацій по поліпшенню Аюрведи в Milfey СПА центрі.

За допомогою додаткових статей і книг автор предстала основну інформацію про історію лікування Аюрведа, його походження та основних понять. Автор розповіла про головні елементи лікування та їх впливу на всю систему людини. Ця частина акцентувала увагу читача на спеціалізовану підготовку аюрведичних терапевтів, представивши деякі освітні місця, розташовані в Індії. Автор також звернула увагу на зміни, які були зроблені в аюрведичному лікуванні і його модифікацій в західній частині світу.

Магістерська дисертація скомпонована таким чином. Частина перша розповідає про з теоретичні знання щодо аюрведичного лікування, показує спеціалізовану підготовку для нього, а також приводить приклади щодо змін та модифікацій, які були зроблені з розвитком цього лікування. У цій частині також обговорюються деякі причини чому саме грецькі курорти та готелі маю звернути більшу увагу до Аюрведи як програми лікування людини за традиціями Сходу. У другому розділі

автор пояснює методи дослідження, як вони проводилися та приводить деякі недоліки одного з обраних методів дослідження. У третьому розділі автор надає короткий огляд Мілфей СПА Центру. Дослідження проводяться на прикладі Мілфей СПА Центру, щоб дізнатися про професіоналізм масажистки, самого лікування пропонованого у спа і основні враження щодо нього. І саме у наступному розділі автор показує результати дослідження щоб надалі дати рекомендації та поради щодо поліпшення Аюрведи.

Саме завдяки дослідом автора була створена ідея щодо створення недільної програми Аюрведа, яка була б націлена на відтворення балансу з навколишнім світом, поліпшення фізичного та духовного здоров'я, а також змінення стилю життя по традиціям Аюрведи. В кінці дисертації автор показує на прикладі план недільної програми, де розписується денний розпорядок дій з допомогою інструктора. Також автор пропонує зробити Аюрведу візитною процедурою у Мілфей Спа, що буде цікавим для користувачів спа.

Автор сподівається, що з допомогою магістерської дисертації, Мілфей СПА центр зможе побачити та проаналізувати свої помилки у виконанні та рекламної кампанії процедури Аюрведи, яка не буде ефективною. Спа центр готовий створити нову програму Аюрведа згідно традиційних індійських елементів, щоб навчити користувачів правильному шляху лікування. Разом з поліпшенням програми лікування, Мілфей СПА центр може бути кращим спа-центром, який пропонуватиме аюрведичну програму, що буде не тільки сконцентрована на здоров'ї тіла завдяки масажу, але і навчить клієнтів Східної технології піклування свого тіла.

Non-exclusive licence to reproduce thesis and make thesis public

I, Oksana Lopatyuk (05.03.1991)

1. herewith grant the University of Tartu a free permit (non-exclusive licence) to:
 - 1.1. reproduce, for the purpose of preservation and making available to the public, including for addition to the DSpace digital archives until expiry of the term of validity of the copyright, and
 - 1.2. make available to the public via the web environment of the University of Tartu, including via the DSpace digital archives until expiry of the term of validity of the copyright,

“Re-creation of Traditional Spiritual Concept of Oriental Treatments in the Modern World, based on Ayurveda Treatment Example in Case of Milfey Spa Center”,

supervised by Ascencao Mario Passos and Kai Tomasberg,

2. I am aware of the fact that the author retains these rights.
3. I certify that granting the non-exclusive licence does not infringe the intellectual property rights or rights arising from the Personal Data Protection Act.

Pärnu, **21.05.2014**